

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, April 22, 1960

VOLUME XV — No. 35

Johannesburg Rabbi Attacks S.A. Jews for Support of Apartheid

JOHANNESBURG (P.O.) — Rabbi Louis Isaac Rabinowitz, fearless Chief Rabbi of the United Hebrew Congregation of Johannesburg, sharply attacked South African Jews for supporting the theory of the white man's superiority over Negroes.

Speaking from his pulpit he was reported as saying by the Johannesburg correspondent of the London Jewish Chronicle that:

"We have all been creators and worshippers and adherents of a man-made idol which mockingly defies the divine image of God. That idol has been the completely unacceptable doctrine of the superiority of one man over the other simply on account of the color of his skin. And as long as this idolatry seemed to bring its profits and its dividends, and enabled us to derive solid material benefits from it, we joined the horde of its worshippers and sang the litany of 'white civilization,' 'white domination,' the 'white man's burden. We became the true witnesses—to a false God, we, whose mission in life is to be the true witnesses to the true God."

The drastic emergency regulations, he said, had made South Africa into a Police State "in the full sense of that sinister phrase," and the gap between law and justice yawned wider than ever before, the London Jewish Chronicle reported.

"All of us," Rabbi Rabinowitz said, "set up idols which are opposed to the ideals of God, idols which are man-made standards of conduct. As long as it appears as though we shall get away with that idolatry and defy the will of God, we continue to worship them and justify our heresy. . . . But the mills of God grind small if they grind slow and the time must inevitably come when the creators of these idols become confused and bewildered."

"And it is only when this stage has been reached, when our idolatry brings confusion and no profit, blindness and ignorance, that at last we hear the authentic voice of God."

THE LONDON Jewish Chronicle reveals that reports are circulating that Rabbi Rabinowitz is really leaving Johannesburg for Israel.

Jewish religious leaders in South Africa are not placed in the same awkward position as their Christian colleagues, for there are no Bantu or colored kahalot whose sentiments and aspirations have to be consulted, the paper noted.

"Nevertheless, one cannot but feel a pang that those Jews who are most prominent on behalf of the natives are usually those who are no longer associated with Jewish communal affairs," the Jewish Chronicle commented.

Local Federations Unhappy With New Organization

NEW YORK (P.O.)—Some unhappiness became visible in the American Jewish community this week as formal announcement was made finally (P.O., Apr. 15) of the reorganization of the apparatus through which funds raised in the community are transmitted to their final destination for philanthropic needs.

Most unhappy was the Council of Jewish Federations and Welfare Funds, the national organization of local Jewish federations and community councils.

Irving Kane, president, in a letter to Dewey Stone, named chairman of the Jewish Agency for Israel, Inc., took precautions to let everyone know that his organization had nothing to do with the reorganization.

IN A 7-POINT letter, Kane said that at a meeting of his board "the purposes of the reorganization were commended" but "serious concern was expressed as to whether the proposed structure, procedures and plan of operation would effectively serve to translate these purposes into actuality."

The seven points were: (1) The CJFWF has not been a party to formulating the current plan of reorganization. Neither the CJFWF nor the communities as such through their Federations, Welfare Funds, or Councils have designated any of the members of the new group or structure.

(2) As to any rights which the

communities may have in the structure of the United Israel Appeal, the CJFWF cannot waive or forfeit such rights. This would have to be done by the communities themselves.

(3) Active responsibility by the new Board and Executive Committee will be required. This is especially pertinent to assure the fullest public confidence.

(4) The competence of the American staff in Israel is crucially important. The qualifications must fit the job to be done, and the reputation of key staff must be such as to engender confidence.

(4) The competence of the American auditors in Israel is likewise crucially important.

(6) This applies also to the executive staff directly serving

the new Board in the United States. Here again high level competence is required as well as a reputation which can engender confidence. It would be a serious error to conceive of this position as one which can be filled at the bookkeeping level.

(7) Full detailed and regular reporting on expenditures and program developments will be essential.

THE LOCAL Federations are particularly unhappy over the decision by the new body to end allocations to five Israeli political parties and institutions of higher learning next year.

Federation officials view with alarm the prospect of a flood of fund-raisers coming into American Jewish communities when the allocations are stopped.

ABSENTEE BALLOTS ALLOW JEWS TO VOTE ON PESACH

By JOSEPH ROSENBERG

NEWARK, N. J. (P.O.) — Observant Jews, unable to visit the polls last Tuesday, the eighth day of Passover, to vote in the New Jersey primary elections, were able for the first time, however, to use absentee ballots.

But despite the law that now provides absentee ballots to those who cannot vote for religious reasons, the Rabbinical Council of New Jersey at its last meeting decided to seek a way to prevent a recurrence. "Primaries should not occur on holidays," said Rabbi Zev Segal, Orthodox president of the council and head of Young Israel in Newark. He did not announce what action would be taken.

THE TUESDAY elections were the first scheduled on a Jewish holiday since the 1957 law was passed. It was adopted by the

New Jersey legislature following a strong protest by the Jewish community that the 1957 primary was held on the first day of Passover.

One of the few Jewish candidates in the race, former Mayor Max Schleifer of suburban Hillside, now running for councilman, discounted any effect of the holiday. "The less observant can vote during the day, the more so can vote before the polls close at 8 p.m.," he suggested. The legislature, which sets the primary date, should take the holiday into consideration, he suggested.

Following the 1957 primary, religious leaders expressed dismay at the timing of the primary and soon after a bill was submitted to the legislature and adopted without opposition that provided absentee ballots used for the first time this week.

Roles Reversed as U.S. Seamen Boycott UAR Ship in New York

By GERSHON JACOBSON

NEW YORK (P.O.)—Over the phone a hoarse voice said "We waited long enough. We are now determined to break through the blackmail and boycott of Arabs. We waited long enough with arms folded, maybe our counter-boycott of the Egyptian vessel will cause the State Department to get off the seat of their pants and do something to correct the situation."

It was the voice of Paul Hall, president of Seafarers International Union, who is picketing an Egyptian ship at a New York pier.

American seamen and longshoremen have been picketing the Egyptian ship Cleopatra since last Wednesday when she arrived here. It was the first time a counter-boycott action of its kind was taken by organized labor in this country. The two American unions involved in picketing are the Seafarers International Union and the International Longshoremen Assn.

Spokesmen for both unions said it protested the boycott by the U.A.R. of ships that traded with Israel or called at Israeli ports. They said the blacklisting

of such ships had threatened job opportunities for American seamen.

A Jewish judge, Edward Weinfeld refused to issue an injunction against the picketing.

After a hearing over the seamen's unions' action, Federal Judge Thomas Murphy reserved his decision till a later date.

At the hearing, a lawyer for the Egyptian owners of the ship said the vessel was private property and not owned by the U.A.R. Government. Therefore, he said, the unions' position that President Nasser is depriving them of a livelihood was immaterial.

An attorney for the unions, Seymour Miller, said that the purpose of the picketing "is quite clear." It is designed as a demonstration to Nasser that American workingmen do not take kindly to suffering loss of jobs just because Egypt does not happen to like Israel.

He pointed out that the official Egyptian year book states that the Khedivial Mail Line, owners of the Cleopatra was nationalized by the U.A.R. Government.

Miller said that seamen are dependent for jobs on amount of business the shipping lines ob-

tained. "If an American is told that because of the Egyptian boycott it can deal with either Israel or Egypt but not both it must give up one of these business sources."

"This business will go to some other vessel, in all likelihood a foreign ship which is not interested in dealing with both countries. When trade opportunities are thus curtailed, the job opportunities are correspondingly reduced," he said.

THE BOYCOTT also tends to divert transshipment of Israeli cargoes through New York and other American ports to other countries, thereby reducing job opportunities here, Miller added.

ISRAELI sources said that at last other countries had come to realize that the Arab blockade did not concern Israel alone.

The U.A.R. has barred from its ports and from transit through the Suez Canal any ships that have traded with Israel. In addition, any vessels that have called at Israeli ports are barred from carrying aid cargoes from the United States to ports of the U.A.R.



Pickers

Leaders of the American Jewish Congress are shown picketing Woolworth's on Fifth Avenue in a demonstration of support of Negro students protesting lunch-counter segregation in the South. Leading the sign-carriers is Dr. Joachim Prinz, national president of the group.

ISRAEL'S OLDEST BANK HAS COME A LONG WAY

When Israel's oldest and largest commercial bank opened an agency in New York last October, it marked another milestone in its long history of serving the "builders" of a Jewish homeland in Eretz Israel and, more recently, the State of Israel. Bank Leumi le-Israel, B.M. originally started as the Jewish Colonial Trust Fund, an institution founded by Theodore Herzl and his band of inspired Zionists at the end of the 19th century to finance colonization in Eretz Israel.

Within the span of half a cen-

tury, what started as an idealistic dream has grown and matured into a reality. And it can be said without reservation that the Anglo-Palestine Bank — as Bank Leumi was called up till the time of the establishment of the State of Israel — played a vital role from the very outset in helping to establish the thriving community that by 1948, was strong enough to win its fight for independence.

Always ready with the financial tools needed, the bank has grown from a small office providing financial assistance and

DIGEST OF THE YIDDISH PRESS

Baron De Rothschild Concerned Over Future of French Jewry

By SAMUEL SILVER

Rothschild means red sign, but no sign is to be seen outside of 21 Rue La Fite, where the Day

advice to the Yishuv's pioneering settlers at the beginning of the century to what it is today, a complex banking system with over 100 domestic branches and a world-wide network of offices and correspondents.

Journal's L. Lenneman entered for an interview with Baron Guy De Rothschild, present head of



Rabbi Silver soft-spoken in the sedate office of a building which is a bank but which does not look like one.

The Baron told the reporter that he is worried about the future of French Jewry. Israel, he said, has had a simultaneously contradictory effect among two groups. Some have felt quickened in their devotion to Jewishness with the formation of the State. Others, who formerly felt that dejudaization was desertion, now feel less worried about abandon-

ing Jewishness since its preservation is assured by the Jewish government.

In any event, the Jewish religion ought to be modernized, said the Baron, if it is to command the esteem of French youth. Previously, East European immigrants bolstered the Jewish community, but now there is very little such emigration, observed the Baron, pointing out that the Jewish influx from North Africa is not culturally rich. Asked about the report reaching Lenneman that the French Jewish philanthropic federation, headed up by the Baron, discriminates against Yiddish-speaking Jews, Rothschild denied it.

PLANNING BALLET VERSION OF "THE DYBBUK"

NEW YORK (P-O) — Leonard Bernstein and Jerome Robbins are talking contract terms over with CBS-TV for a ballet version of the Yiddish folk story, "The Dybbuk" for next season.

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TV Report on Anti-Semitism In California Town Said Untrue

LOS ANGELES (P-O) — The California Attorney General called a local television program that pictured the California city of Elsinore in a terror-grip by a gang of anti-Semites a "blatant distortion."

A large-scale investigation conducted by Attorney General Stanley Mosk's office proved the alarming charges by the television show to be "false and sensational—without foundation."

The report states that: "One might be tempted, on examining the TV allegations and the actual

facts to dismiss Elsinore's anti-Semitism as pure fiction.

"THERE IS, however, a serious amount of anti-Semitism in Elsinore. It merits further investigation, despite the 'City of Hate' presentation."

Attorney General Mosk, a leading California Jewish leader, reported that the TV program "constantly exaggerated and greatly overemphasized what has happened in Elsinore."

Heritage, a L.A. Anglo-Jewish weekly which originally broke the story of anti-Semitism in Elsinore, fanned by a property struggle over mineral water rights, stated that the TV "exposure" blew the situation way out of proportion.

BEFORE THE Attorney General's report was made public, Heritage was chided in some quarters for its refusal to go along with the TV "exposure." The newspaper in its editorial columns presented a balanced view of the Elsinore situation.

The Anti-Defamation League of B'nai B'rith termed the telecast "fact, fiction, speculation and hysteria."

The telecast told of a Jewish child beaten on his way home from school, cursed by adults as a Jew.

"No one in Elsinore knows of

the beating of any child," the Attorney General's report stated.

The TV program told of two Jewish women "kidnapped off the streets, taken to a vacant lot and beaten under a flaming cross."

In July, 1956, two women were victims of an unsuccessful purse-snatching attempt, the Attorney General's report stated.

Mosk referred the question of criminal conspiracy to the Riverside Grand Jury to investigate actual anti-Semitism in Elsinore.

Israel Becomes Soccer Power

BELGRADE (P-O) — Israel scored an unbelievable upset in beating Yugoslavia, 2-1, in an international soccer game before 40,000 fans here.

The win catapulted Israel to the top of its Olympic Games preliminary bracket. What made the victory even more impressive was that it took place in Belgrade. Yugoslavia is supposed to be unbeatable at home.

It seemed like most of Israel was glued to the radio account of the game.

The team has tremendously improved under the guidance of Guila Mandy, "the Knute Rockne" of soccer. Mandy was formerly coach of the famed Hungarian "wonder team."

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Jordanian Newspaper Lauds Ben-Gurion

JERUSALEM (P-O) — Believe it or not department: A Jordanian journalist wrote in his Amman paper: "I hate Ben-Gurion and I wish him ill, but in spite of this, I hope from the bottom of my heart that God may grant the Arab people such leaders, who will struggle as manfully for Arab nationalism, exercise the same masterful knowledge of international affairs and work for the welfare of their countries in the same way as Ben-Gurion is doing for his people in Israel."

The Jordanian writer continued: "I have a feeling of deep shame when I compare the mentality of Ben-Gurion with that of some of our Arab leaders, whose heads are stuffed with trash, frivolities and rubbish, causing the Arab people to become a laughing stock among all nations."

Four Israelis Are Kidnapped

TIBERIAS (P-O) — Four young kibbutzniks were kidnapped by Lebanese soldiers in Upper Galilee. The four, aged 20 and 21, were walking near the border. Israel is negotiating for their release through the UN.

The National Jewish Post and Opinion

Published Weekly—\$6 per year
Office of publication, 546 S. Meridian St., Indianapolis, Ind. Second class postage paid at Indianapolis, Ind. and at additional mailing offices.
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State Department Official Justifies Suez Blockade Against Israel

WASHINGTON (P.O.) — A top State Department official justified the Suez blockade against Israel.

In testimony before a House subcommittee, C. Douglas Dillon, Undersecretary of State argued that there were provisions in the 1888 Constantinople Convention which gave the UAR the "right

in a state of war, to take any security precautions, including stopping shipping of a country which may be specifically at war" with the UAR.

Thus Dillon went further than President Nasser ever has. Nasser has never cited the 1888 international agreement in support of barring Israeli transit rights through Suez.

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I THINK AS I PLEASE

German Issue Is Still Explosive In Israel

By CARL ALPERT

HAIFA (P.O.) — Israel's attitude, officially and unofficially, toward Germany, continues to be strangely paradoxical. Contradictory influences operating simultaneously have prevented any clear-cut definition of relations, and are responsible for strange, almost unexplainable paradoxes.

Thus, for example, there are no diplomatic relations between Israel and Germany. The Israel Philharmonic Orchestra has banned the playing of music by German composers. The German language is not heard on Israel's radio programs. Films made in Germany, or made with the participation of Germans, may not be shown in the country. A splendid new documentary on Israel, highly favorable to the State, was recently barred from showing here because it was made by Germans.

ON THE other hand, Ben-Gurion did not hesitate to hold a friendly meeting with Germany's Chancellor Adenauer in New York. Israel sells and continues to sell munitions to Germany. More than a billion dollars worth of restitution and reparation money is being accepted by the Israel government and by residents of Israel. Two German language newspapers are published daily in Tel Aviv and have a wide circulation. Many hundreds of German tourists visit the country. German ships put in at our ports.

THESE TWO sets of contradictory facts can not be reconciled, because the motivations for and against any contact with Germany are also irreconcilable. The

average Israeli is disturbed by the obvious problem which has thus been created, and few pretend to have the answer. The other day a public mock trial was held, seeking to indict Israel's Prime Minister for his meeting with Adenauer. The arguments pro and con were presented with vigor. The important thing about this trial was that the huge movie house in which the gathering was held was not big enough to accommodate the crowd which turned out. The crush was so great that the police had to be called to maintain order. Feelings did not run high on either side; this was merely an indication of extreme public interest.

The local situation has been further complicated by political elements. Various parties have seized on the German issue and utilize it from time to time to advance their own partisan causes. The arguments which are advanced may be summarized as follows:

Against any relations with Germany: Sentiment is the most powerful factor. How can Jews ever forget? How can we, even by inference, appear to wipe the slate clean as if nothing had ever happened. Another line of reasoning is advanced by the left-wing parties. Western Germany is obviously an agent of the imperialist Western powers. Israel should maintain neutrality in the East-West cold war, and not ally itself with one side. Any relations with Germany will further antagonize Russia, and perhaps

endanger the possible emigration of Jews from Russia. A third argument advanced on moral grounds. Sentiment aside, justice and morality require the foreign policy to be dictated by expediency, but Israel should heed greater moral considerations.

THE REASONING in favor of closer relations with Germany are no less strong. Proponents of this point of view also speak in the name of morality. One can not condemn an entire people. The criminal leaders have been punished. It is immoral to seek vengeance against a second generation which had no share in the crimes of 20 years ago. Further, our refusal to establish formal relations with the Bonn government seems pretty hollow in view of the fact that Israel does maintain an Economic and Reparations Mission in Germany which goes through many of the motions of a diplomatic agency even if it does not function as such in name. We are willing to accept German money. Israel's stand should be based on the self-interest of Israel. If our political, economic, military needs requires, we should not refuse to do business with Germany. Whom does it benefit if we spite ourselves?

Thus the arguments go. Ben-Gurion's stand is well known, and bit by bit, gradually, Israel is moving ever closer to Germany. When the time comes extremists here will set up a rumpus, but I believe that the great majority of the population will go along, albeit reluctantly.

Musical Play Will Be Performed in Temple

YONKERS, N. Y. (P.O.) — A new twist in synagogue services will be introduced by a Yonkers temple when a musical play is performed in the sanctuary next month.

A musical complete with sets, orchestra and a professional cast will be presented May 21 and 22 at the Temple Emanu-El here. Morton Wishengrad, famed for his many "Eternal Light" dramas, has written the musical which is called, "The Riddle of Sheba."

The rabbi of the Yonkers temple, Dr. Abraham J. Klausner, said that music, dancing and act-

ing a perfectly proper adjuncts to Jewish worship.

"Under a liberal concept of Judaism today," he said, "this forward step in bringing music, dance and drama to the synagogue is really a return to some of the original and valid developments of the Golden Age of the Temple in Jerusalem."

Technion Launches New U.S. Air Force Project

HAIFA (P.O.) — A new \$20,000 American Air Force research project to examine a vital problem in aircraft and missiles design was recently started at the Technion.

The project will try to establish a connection between the strength of metals and the rates of strain to which they are subjected.

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Controversy Between Otto Frank and Meyer Levin Still Boils Over What Kind of Symbol Anne Frank Stands For Today

TEL AVIV (P.O.)—The old controversy between author Meyer Levin and Otto Frank came out of the mothballs when the father of Anne Frank visited Israel a few weeks ago.



Levin charged in "An Open Letter to Otto Frank" in the Jerusalem Post that Frank had said there was nothing wrong with his dramatization of his daughter's diary but that he rejected it because it was "not universal enough."

Levin, the author of the best-sellers "Compulsion" and "Eva," cited as his source an anonymous

reporter who traveled with Frank to Israel.

In the "Open Letter," Levin asks that his stage version of the "Diary of Anne Frank" be cleared for performance.

FRANK DENIED here that he had ever said anything like the remarks attributed to him by Levin. Frank, remarried and now living in Switzerland, declared 14 producers rejected Levin's version for "theater reasons." Not one rejected it just because it was "too Jewish," he said.

FRANK TOLD a youthful audience at the Youth Aliya village at Nitsanim that his daughter had become an important symbol to the youth of the world far transcending her specific interest to the Jewish people. He pointed out that he had never at-

tempted, and would never attempt, to belittle the significance of her Jewishness.

Yet, he told the Israeli youths that 350,000 copies of the book had been sold, for example, in Japan and the play had been acted in a hundred countries.

He said that all young people, Jew or Gentile alike, found something in the book that answered their deepest need. Because of this, Frank said that he was dedicating his life to setting up the Anne Frank House in the former Amsterdam hideaway. He planned that it would become a center for youth from all over the world. He told the young Israelis that the youth of Europe unlike that of Israel (which he said were filled with idealism and purpose) were in desperate need

of such a symbol as Anne Frank. **JERUSALEM POST** columnist, Philip Gillon, who was with Frank at the meeting at Nitsanim, wrote that the young Israelis did not find Frank's outlook revolting or immoral or a denial of Judaism.

Gillon wrote that only the most fanatical will insist that the Anne Frank House must be in Israel and that it is unforgivable for Frank to see his daughter as a symbol for all rather than of Jewishness for some. "It may be that he is mistaken, but surely that is his privilege," Gillon stated.

GILLON CONTINUED: "In fact it seems that the entire question of how he visualizes the importance of Anne Frank is his own business. After all, she was

his daughter and he is her literary executor. By what right can Mr. Levin dictate to a parent how his daughter shall be presented to the world?"

"On second thought," Gillon stated, "it may be argued that the moment he published the 'Diary' he gave Anne Frank to the world."

GILLON WRITES that "it is hard to see how this controversy can concern us at this late stage. The play and the film have been presented. Time will show whose judgement was right. In the meanwhile, Mr. Levin's attacks are only undignified and irritating. He would please us far more by writing another 'Compulsion' and leaving Anne Frank to develop into whatever sort of symbol she can."

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Cohen Retires With Perfect Big-League Managing Record

NEW YORK (P.O.) — Andy Cohen's 30-year dream of managing a big league baseball team came true — for one day. He retired with a perfect record of one win and no losses. Cohen, a Philadelphia Phillies coach, went back to his coaching box after leading the Phils to a 5-4 triumph victory over Milwaukee.

Cohen served as the most successful manager in Philadelphia's history when Eddie Sawyer suddenly couldn't hit big league pitching.

SPORTLIGHT: Larry Sherry who achieved World Series im-

mortality last year when he won two games for the Los Angeles Dodgers. He was retired when the new pilot arrived from Florida.

Cohen, former manager of New Orleans, Denver, and Indianapolis minor league teams played second base for John McGraw of the New York Giants in the twenties. McGraw thought Cohen would be a tremendous drawing-card in New York. But after getting off to a sensational start, Cohen didn't pan out. He

Dodgers and saved the other two L. A. wins hopes to nail down a starting berth . . . Barry Latman will be the Cleveland Indians' fifth starting pitcher . . . Al Goldstein, former Youngstown University end, signed with the Oakland Raiders of the new pro American Football League . . . The Detroit Tigers have their eyes on Harvey Cohen, a Denver Bears hurler . . . Hirsch Jacobs became the first trainer in racing history to win 3,000 races. . . . Dave Segal Furman University track star, ran a 220-yard race in 20.3 last week . . . The L. A. Dodgers are counting on pitcher Sandy Koufax to win 15 games.

C.G.

New Oil Drillings In Negev Planned

New oil and gas drillings will be carried out by the Naphtha Company south-east and north of the Zohar gas field next month. Zohar is near the Dead Sea.

The oil company also plans to drill activities to the Ashkelon area later this summer.

Experts consider the geological structure of the area southeast of Zohar to be "most promising."

Prison Break Leader Acquitted of Murder

TEL AVIV (P.O.) — The Egyptian journalist who led the Shatta prison break in 1958 was acquitted by the Haifa district court on charges of murdering the warden in the escape.

The defendant still must face charges that he organized the break attempt in the Shatta prison in Northern Israel which housed dangerous infiltrators.

MERRILL WAS ALMOST A STAR SHORTSTOP

NEW YORK (P.O.) — Robert Merrill, Metropolitan Opera star, credits the persistence of his mother, the former Lillian Balaban, with starting him on a professional singing career, rather than going into baseball, his boyhood dream.

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COMING EVENTS

Friday-Sunday, April 22-24, 53rd Annual Meeting of the American Jewish Committee. Commodore Hotel.

Sunday, April 24, 6:30 p.m. Silver Jubilee Dinner of the Long Island Zionist Region. Dr. Abba Hillel Silver, guest speaker. Essex House.

LECTURES and SYMPOSIUMS

Saturday, April 23, 8:30 p.m. All Hebrew Program: **The Rambam**, lecture by Dr. P. Birnbaum, director College of Jewish Studies, Wilmington, Del. Herzl Institute. Public invited.

Friday, April 22, 7:30 p.m. **The Spiritual Evolution of Man**. Lecture by Rabbi Alfred Friedman, Union Temple, 17 Eastern Parkway, Brooklyn. Public invited.

Monday, April 26, 8:30 p.m. **Israeli Short Story Forum**. How the old must make way for the new. Told in a symbolic Arab Story "Abdul Hadi's Rifle" by Moshe Smilansky, dramatic reading by Heidi Mayer, discussion moderator, Dr. Samuel Freeman. Herzl Institute, 515 Park Ave. Public invited.

stitute, 515 Park Ave. Public invited.

Tuesday, April 26, 8:15 p.m. **The Origins of the Mishna**. Lecture by Dr. Samuel K. Mirsky. Herzl Institute. Public invited.

Tuesday, April 26, 8:30 p.m. **Flight From Destiny**. A special lecture by David Goldberg, program co-ordinator Herzl Institute, on the new patterns of Jewish life in America. Herzl Institute. Public invited.

Wednesday, April 27, 11 a.m. **Signposts to Zion**: Joseph Klausner — spokesman of the Hebrew renaissance. Lecture by Rabbi Herbert Parzen. Herzl Institute. Public invited.

Wednesday, April 27, 6:45 p.m. **Talmud For All**. Lecture by Dr. Eliezer Kirznor. Herzl Institute. Public invited.

Wednesday, April 27, 8 p.m. **Talmud "Sheur": Sanhedrin—then and now**. Lecture by Judah Gershuni. Herzl Institute. Public invited.

Wednesday, April 27, 8:30 p.m. **Midweek Forum: Jewish Medical Ethics**, thesis in challenge. Author: Rabbi Immanuel Jakobowitz, 5th Avenue Synagogue. Challenger: Dr. Milton Kramer, associate professor of Clinical Medicine Cornell University Medical College. Herzl Institute. Public invited.

Thursday, April 28, 8 p.m. 100th Anniversary Celebration of

Theodor Herzl. The Center of Israel and Jewish studies at Columbia University in co-operation with the Herzl Institute Memorial Library Columbia U. Broadway and 116th st. Public invited.

EXHIBITS

Exhibit: A retrospective exhibit of textile art by Helen Kroil Kremer, will open on Monday, April 25, at the Jewish Museum of the Jewish Theological Seminary, 92nd st. and 5th ave. The exhibit will extend thru May. Open Monday-Thursday, 1-5 p.m. and Sunday from 11 a.m. to 6 p.m. Admission is free.

Exhibit: Of Contemporary Argentine Paintings, by the Israel-Iberoamerica Cultural Institute, will open on Monday, April 25, from 6 to 8 p.m.

Exhibit: Of paintings and water colors serigraphs of Israel, by Joel Rohr. The exhibit will be open till May 5th from 10 a.m. to 10 p.m. daily and from 10 a.m. to 3 p.m. on Friday and Sunday. Closed Saturdays. Yeshiva University, 110 W. 57th St., 3rd floor.

A SMASH HIT

"A Thurber Carnival," James Thurber's new entertainment starring Tom Ewell, Peggy Cass and Paul Ford, acclaimed as the town's newest smash, has been so deluged with ticket-buyers at the window and mail-orders that it has had to add new manpower.

Heschel Speaks Before Committee

Dr. Abraham J. Heschel, professor of Jewish ethics and mysticism at the Jewish Theological Seminary will be the guest speaker at the weekend-long 53rd annual meeting of the American Jewish Committee.

The committee expects about 1,000 communal leaders from 600 communities to participate in the three-day meeting. At which the situation in the Mideast and the sources of tension will be discussed; Anti-religious vandalism and studies on Jewish attitudes are the other topics on the agenda.

Louis Caplan of Pittsburgh will serve as chairman of the conference at the Commodore Hotel.

The Long Island Zionist has scheduled an outstanding event:

Sunday night, at the Essex House, when Dr. Abba Hillel Silver, as guest speaker, will review recent changes in Zionism.

The region will hold a silver jubilee dinner to commemorate its 25 years of service to Zionism.

Leaders of Zionism and political figures are expected to attend the affair.

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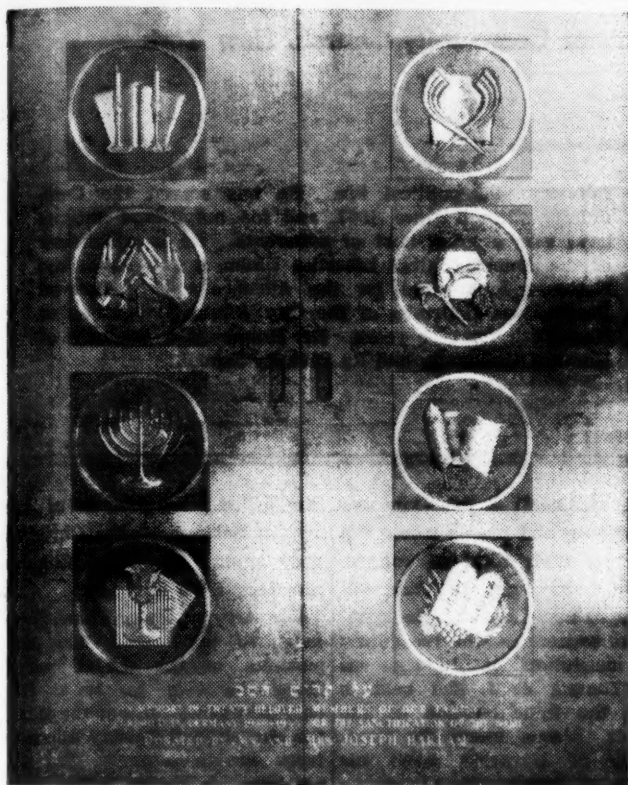
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Why not acknowledge Christianity's debt to Judaism?

A sermon by the **REV. DR. JOHN HAYNES HOLMES** Minister Community Church, New York



ABOUT DR. HOLMES — The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in

ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

By **DR. JOHN H. HOLMES**

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements

the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

THESE poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this really come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers

of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian

Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the ac-

(Continued On Next Page)

Christianity's debt to Judaism...

CONTINUED FROM PRECEDING PAGE

tual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER— this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and

the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly

seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the

money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little fr-

ritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity, now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes, I swear. You are a Christian — better never lived."

To which the big-hearted and wise Nathan replies:

"Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."

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WHAT FOODS THESE MORSELS BE

SPRING BRINGS CHANGE-OF-PACE PITCH IN FOODS

By SARAH LIEBER

Now that the last matzo crumb has been vacuum cleaned out of the corners, we'll want to prepare some of the year round favorites. Spring is definitely here, and with it fresh salad greens



Sarah

some of the fruits and berries grown closer to home and of course, spring lamb. Eggs, too, are economical at this season and can be depended on for any number of menu aids. Try some of the recipes below and see if the family doesn't praise the cook!

LAMB GOULASH WITH CARAWAY DUMPLINGS

- 2 lbs. lean lamb, cut into cubes
- 1 small clove garlic, mashed
- 2 cups stock, or canned clear soup
- 1/2 tsp. caraway seed, crushed
- 12 small white onions, peeled
- 1 1/2 lbs. potatoes, cubed
- 1 cup celery, sliced
- 1 cup cut green beans
- salt and pepper to taste
- 1 tsp. paprika

DUMPLINGS

- 2 cups flour
- 3 tps. double-acting baking powder
- 1/2 tsp. salt
- 1/4 cup shortening
- 1 cup tomato juice
- 1 1/2 tps. caraway seeds

Brown the meat, turning to sear all sides. Drain off excess fat. Add garlic, stock and caraway. Cover tightly and simmer for one hour, then add vegetables. Season with salt, pepper. Cover and cook a half hour or until all vegetables are tender. Add paprika. Drop dumplings on simmering stew. Cover and cook 15 minutes until dumplings are done. Do not lift the lid during this process. Serve hot with a green salad for

an excellent meal. Note: Dump lings are made as you would prepare biscuits, and dropped by spoonfuls. Serves six.

STUFFED BREAST OF LAMB WITH PINE NUTS

- 4-5 lb. breast of lamb
- 1 cup rice
- 1/2 cup pine nuts
- 1/4 cup shortening
- 1 1/2 cups chopped onion
- 2 tps. salt
- pinch of pepper
- 1 tblsp. minced parsley
- 1 tblsp. minced mint leaves (fresh or dried)
- 3 tomatoes

Cook the rice in water and re serve for stuffing. Have the butcher cut a pocket in the lamb breast. Brown the onions and pine nuts in the shortening until the onion is golden color but not crisp. Add to rice. Blend. Add salt and pepper, parsley and mint. Cool slightly before stuffing meat with the mixture. Sew or skewer opening together and place meat in an open baking dish. Roast 1 1/2 hours at 350 degrees, basting from time to time with the fat from the bottom of the pan. Add tomato halves arranged around the roast and bake an additional 15 minutes, or longer until tomatoes are browned and meat is tender to the fork. Serve in the same baking dish. With a green vegetable added, perhaps asparagus, the meal is complete. Serves six.

FRENCH-STYLE LAMB AND BEANS

- 2 lbs. lamb shoulder, cut into pieces
- 1/2 cups dried lima beans, cooked in salted water for 30 minutes
- 1 1/2 tps. salt
- pepper to taste
- 1 tblsp. flour
- 1 cup chopped onion
- 1/4 tsp. each: marjoram, thyme, bay leaves and parsley, crushed

Drain the beans. Brown the lamb pieces in a heavy pot. Season

with salt and pepper. Add onion. Drain off excess fat. Add beans, flour and herbs. Bake 1 1/2 to 2 hours in 350 degree oven or until meat is tender. Garnish with minced parsley. Serves six.

GOLDEN LIGHT DESSERT

- 2 egg whites
- 2/3 cup sugar
- dash of salt
- 1 tsp. grated lemon rind
- 1 apple, pared and cored

Beat the egg whites in a large bowl until just foamy. Add sugar, salt and lemon rind. Grate in apple. Beat with electric beater or rotary beater until the mixture is white and holds its shape. Spoon into sherbet cups or dessert dishes. Serve with sauce below.

GOLDEN SAUCE

- 2 egg yolks
- 2 tblsp. sugar
- 2 tblsp. lemon juice

Beat egg yolks until thick. Add sugar gradually, beating well after each addition. Add juice and continue beating until fluffy. Use as sauce over pudding above. Serves six.

LEMON SPONGE PUDDING

- 1/4 cup margarine or butter
- 1 cup sugar
- 1/4 cup flour
- 3 eggs, separated
- 1 1/2 cup milk
- grated rind of 2 lemons
- pinch of salt
- jelly

Cream the butter and sugar and blend in flour. Beat the egg whites until stiff but not dry and set aside. Beat yolks until thick and creamy, add milk, rind and salt and add to the first mixture. Blend well. Fold in the beaten whites. Pour into a buttered one-quart casserole. Set into

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TEL AVIV (P.O.)—Israel phosphates are making a big impact in Japanese and other Far Eastern markets.

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starch makes a fine thickening agent for gravies and sauces.

And I needn't tell you that matzos are the best possible thing to serve with flavor-some cheeses which would be spoiled by using salted crackers.

A Word to the Wives

If you have some Passover ingredients left over, by all means make use of them. Matzo meal is good all year round. And potato



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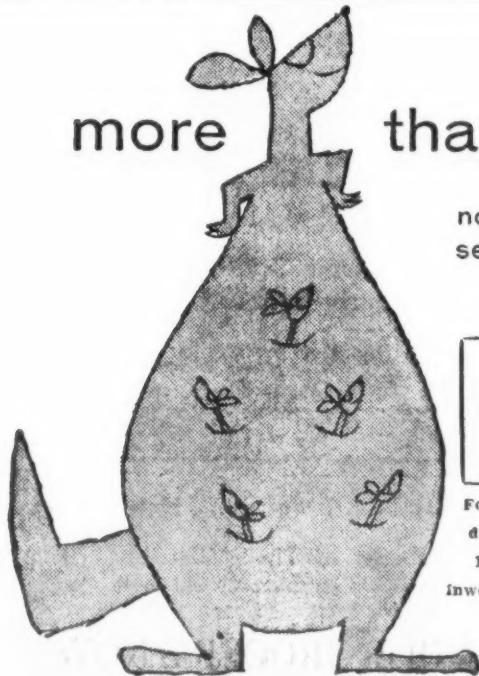
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Reader Requests More Of Rabbi Burstein's Odes

Dear Mrs. Cohen:

Your "Women's Viewpoint" of March 11 was a pleasant revelation. So, Rabbi Abraham Burstein — "Reviewer of solemn tomes" — "commentator on commentaries" — "sedate, serious and scholarly" is also a "sentimental poet."

The poem aroused "tender pathos" in me. Could we have more

of Rabbi Burstein's "poet expressions," I'm sure that many readers, including myself, would welcome them.

SARAH KOLKO KAPS
Rochester, N. Y.

Glad you asked Mrs. Koldo. I meant to give you several examples to begin with. Here are a few of my favorites.

Lines To A Fountain Pen

Out of the liquid night that fills your breast
Enlightenment is poured upon mankind;
That ebon ooze, to ivory leaves consigned
Makes all men learned, and the whole world blest.
Nay more, your every effort is possessed
Of strength no puissant sword incarnadined
Has ever known. The philosophic mind
Sees in your flow man's proudest might expressed.

Therefore I ask—since you must be aware
Of all the virtues subject to your will,
Knowing that what you write dispels the fog
Which holds the nascent spirit in despair,
You who direct all human thought and will—
Why do you splutter, splash, and blot, and clog?

To Columbine

I smile and say I love her,
And ah, how readily
My gay words pass above her
And turn themselves on me.

For jestful is her answer
That spurns my jesting prayer—
E'en as some light romancer
His whimsies might declare.

Yet do I smile, and wonder
If ever she will know
To tear the mask asunder
And see my heart below—

The heart that aches and sorrows
For love of her, and still
The painted image borrows
That leaves her blithe and chill!

Sharp-eyed Susan

How practical has Sue become!

'Twas yestere'en she said to me,
"Your verse is growing wearisome—
All modeled on one recipe!

"You prattle of my eras, my eyes,
My hair, my smile, my lips, my pout;
Can these your every thought comprise,
And leave naught else to write about?

"Come, sing of life and home and cheer,
Of flowery meads and azure blue,
The bounding deep, the whirling sphere—
Of all that meets the human view!"

And think you, reader, thus I did?
Nay, do not hold me such a dunce:
If I had writ as Susie bid,
The girl'd have jilted me at once!

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Demand "Best" Products from your dealer or write directly to us for our price list. Orders from everywhere are filled carefully and promptly.

K Willing to Meet Anyone But B-G

JERUSALEM (P.O.) — Globe trotting Soviet Premier Khrushchev seems willing to go any where and meet all kinds of political leaders except Premier Ben-Gurion, the Histadrut newspaper Davar commented.

The paper said that a negative reply or no response at all to Ben-Gurion's request for a meeting with Khrushchev will constitute an admission that Russia is determined to remain anti Israel.

Soviet Version Of Anne Frank Set

LONDON (P.O.) — Soviet officials have finally allowed the publication of the "Dairy of Anne Frank," with an introduction by Ilya Ehrenburg, the famed Russian-Jewish author.

At the same time the ban on the film and stage versions in Russia was maintained.

SUBSCRIBE TO THE POST . . . for Jewish news locally, nationally, and internationally.

Arab Boycott Gets Dose Of Its Own Medicine

NEW YORK (P.O.) — Roles were reversed when two American maritime unions boycotted an Egyptian ship in New York harbor.

A suit was promptly filed by the Egyptian owners of the ship against the union.

The boycott on the Egyptian ship by the Seafarers International Union and the International Longshoremen's Association was organized as a protest against the UAR boycott of ships that have done business with Israel.

Polish Envoy Uses Ghetto Memorial Meeting For Political Address

NEW YORK (P.O.) — The Polish Ambassador to the U. S. was charged with using a meeting marking the 17th anniversary of the Warsaw Ghetto as a platform to deliver a political diatribe against West Germany.

The Ambassador, Romuald Shasowsky, spoke before 3,200 persons attending a meeting at Manhattan Center honoring the heroic uprising.

When he ended his speech three men jumped up and accused him of making a political talk that was not in fitting with the oc

casion. They were ejected from the hall.

The three said they felt the Poles have given no aid to Jewish martyrs during the uprising.

Americans Invest In Israel Company

HAIFA (P.) — The Israel Investment Corporation of New York invested \$1 million in the Fertilizer and Chemicals Corp. The investors, headed by Sam Rothberg of Peoria, Ill., are getting an eight per cent return on their money for five years.

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BOTH AT YOUR GROCER'S NOW!



COMMUNITIES MAKING GRADUAL PROGRESS IN HELPING JEWISH HANDICAPPED CHILDREN

NEW YORK (P.O.) — "I did it, I did it," shouted Doris, a lovable 10-year-old blonde after she had succeeded in making up her bed.

Pauline, age 5, was splashing happily in the blue-green pool but her clumsy flailings showed she was just learning how to swim.

Gathered around the campfire for a cookout, Frank nudged Peter and Hank, and said, "Look, Milt is making his own ham burger. How do you like that?"

Nothing unusual about any of these incidents except that Doris is mentally retarded and Pauline and Milt are blind. Once they would have been numbered among the hidden children — more than 1,000,000 boys and girls suffering from some physical, mental or emotional handicap — because they had few or no opportunities for the kind of group experience normal to all children.

THE COUNTRY'S first scientifically controlled integration of blind youngsters into summer camps for sighter children was first accomplished three years ago by Bronx House and Camp Wel-Met in co-operation with the New York Guild for the Jewish Blind. These camps have demonstrated that blind children can be served within the existing facilities. At these camps the blind children participate in the full

camp program, including handicrafts, dramatics, camp sings, hiking, swimming, camp-fire building, ball playing and even instruction in the use of saws, hatchets and penknives.

A day camp for partially-sighted children at the Pittsburgh YM-YWHA showed conclusively the ability of the handicapped child to take part in a wide range of camp activities, including those calling for muscular development and competitive skill. In the pool of the Philadelphia YMHA blind youngsters are now being taught to swim.

AT THE Cincinnati Jewish Community Center's day camp a totally deaf child was successfully integrated into the program. A personalized approach to each camper led the children to accept and help the youngster who was different because of his handicap. In Omaha, the Jewish Community Center teaches deaf youngsters to swim by combining the skill and experience of a trained coach with an expert in sign language who transmits the instructions from teacher to pupil.

In Hartford, Conn., the Jewish Community Center plays host every Sunday morning to a special religious class for children over 11 who are mentally retarded. This is the group's only contact with the Jewish community. The class is organized on Sunday school lines and has rabbinical aid. Members of this Center group have made substantial progress and even social consciousness. One of them composed an original prayer and the class as a whole sent a contribution to an institution for mentally retarded youngsters in Israel.

THE NURSERY school of the Toledo Jewish Community Cen-

ter has integrated a number of blind children. In Minneapolis the Center co-operates with the Jewish Family Service in providing recreation programs for emotionally disturbed children who are under treatment but who do not require institutional care.

Blind children learn to swim every summer in the pool of the New Orleans Jewish Community Center. The North Hills YM-YWHA, a branch of the Associated YM-YWHAs of Greater New York, has just launched a recreation program for retarded children 5-8. Older children and young adults who suffer from some handicap are programmed for at the Educational Alliance and the New Haven Jewish Community Center.

Part of Negev Pipeline Opens

JERUSALEM (P.O.) — The 16-inch oil pipeline linking Elath and Beersheba and connecting with the pipeline leading to Haifa refineries will be completed in August.

The section of the pipeline south of Beersheba will go into operation next week.

No Hotel Rooms In Israel

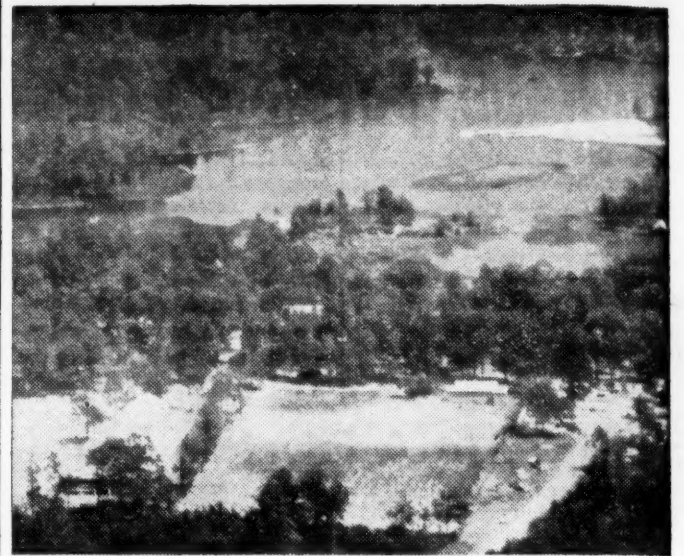
TEL AVIV (P.O.) — Nearly 2,000 tourists had to give up their plans to spend the Passover in Israel because of the shortage of rooms in the hotels, which have all been booked since long before the beginning of the season.

Many of these tourists had also planned to participate in the celebration of the 12th anniversary of the founding of Israel.

The growing number of tourists indicate that this will be the best year in the history of Israel tourism and that the number of tourists will exceed 100,000.

Matzoh Served In Texas High School Cafeteria

SAN ANTONIO (P.O.) — San Antonio's Jefferson high school served mazoh in the cafeteria during Passover.



Beautiful Belle Aire Camp

BELLE AIRE OFFERS CAMPING AT ITS BEST

Camping at its best is offered at Camp Belle Aire, Sparta, Tenn., one of the finest Jewish camps in the U.S. Located high in the Cumberland mountains, between Knoxville and Chattanooga, the mile-long camp is situated on a 96-acre clear blue lake, which provides excellent swimming and boating, and all water sports.

The camp features all types of athletics, in addition to horse-

back-riding, the arts and crafts, woodmaking, ceramics, indoor sports in a spacious gymnasium, dramatics and musicals.

Heading the staff are Mr. and Mrs. Reuben Komisar, veteran camp-operators, and a fine staff of proven counsellors. Campers come from 30 states and share mutual experiences under pleasant circumstances for a valuable summer of added skills and fine associations.

DEATHS

RABBI HELLER, YESHIVA U. PROFESSOR, DEAD AT 81

NEW YORK (P.O.) — Rabbi Chaim Heller, professor of Bible and Rabbinics at Yeshiva University's Bernard Revel graduate school, died. He was 81.

Rabbi Heller was recognized as one of the world's leading biblical scholars.

Born in Biaylestock, Russia, in 1879, he was raised in Warsaw, Poland, and published his

first of many books, a dissertation on the Torah, at the age of 14.

Evans Hotel Contest Offers Free Week

The Evans Hotel in Loch Sheldrake, N. Y., is sponsoring a "name the night club" contest for their new half-million dollar theater-night club. The club will be dedicated on May 20, with the seasonal opening of the Evans Hotel.

The night club will have accommodations for 1,200 guests, arranged in three-tier levels. There is a raised podium for the dance bands, wall-to-wall carpeting, silver and gold decked ceiling and lovely wall murals.

The new name of the club should be in keeping with the hundred of acres of resort luxury offered at the Evans.

A week's vacation at the Hotel Evans, with transportation to and from the hotel, is offered to the winner. Paul M. Brun of Miami, Larry Best, comedian, and Sam Engelberg, of Miami Beach, will judge the name contest. Name suggestions should be sent to Hotel Evans, Loch Sheldrake, New York.

Lebanese Start Fund-Raising

LONDON (P.O.) — Success of the United Jewish Appeal and Israel Bonds campaigns have started a chain-reaction in Lebanon.

Lebanon President Shehab is now campaigning abroad for large-scale new investments in the Lebanon.

It is hoped that Lebanese emigrants in the U. S. and Latin America will invest several hundred million dollars.

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BOOKS

JUDAISM DEMANDS THAT INWARD TRUTH MUST BECOME REAL LIFE IF IT IS TO REMAIN TRUTH: BUBER

THE ORIGIN AND MEANING OF HASIDISM, by Martin Buber, \$4.50 (Horizon).

The ultimate work of the great octogenarian theologian and protagonist of Hasidism has been edited and translated by Prof. Maurice Friedman, chief exponent of Buber's writings in America.



Burstein of Hasidism, without living the kind of life we expect from a "hasid."

The present definitive collection contrasts the movement with Freud, Spinoza, Christian and oriental mystics, with some similarities noted in Zen Buddhism. He thus places Hasidism within the area of all world religions.

He sees in it more than the religion of the amhaaretz; it is "the hallowing of everything worldly"; in it devotion "has absorbed and overcome gnosis"—meaning knowledge of spiritual mysteries. Friedman sums up the subject: "Judaism does not neglect spiritual inwardness . . . It demands that inward truth become real life if it is to remain truth." An excellent book on both Buber and his major interest.

MARTIN BUBER: JEWISH EXISTENTIALIST, by Malcolm L. Diamond, \$4.50 (Oxford University Press).

The word "existentialist" should not alarm the reader. "Buber . . . uses existentialist language to call attention to dimensions of existence that we often experience but fail to notice." His biblical studies were largely directed "against the distortions, oversimplifications, and misunderstandings introduced into higher criticism by the Wellhausen picture." Further enlightening phrases: "We Jews are a community based on memory . . . a generation can only receive the teachings in the sense that it renews them."

Hasidism, says Prof. Diamond, emphasized "the unity of teaching and virtue." Buber's teachings, he declares, are affecting orthodox as well as liberal Jewish thinkers. Above all, Buber described his own efforts as based on "work, love, faith, and humor." Diamond finds his contributions to both Judaism and Christianity invaluable, as well

as his espousal of Zionism and all Jewish mysticism. A good study, in which Prof. Maurice Friedman has aided.

ANCIENT SEMITIC CIVILIZATIONS, by Sabatino Moscati, \$1.65 (CAP Giant, G. P. Putnam's Sons).

Now in an inexpensive paperback the scholarly depiction of "the bridge between the East and the West" by Prof. Moscati of Rome will attain its merited wider acceptance. The writer has gone back to origins anthropological, cultural, linguistic, theological, literary; to the Babylonians, Assyrians, Hebrews, Aramaeans, Arabs, and Ethiopians—to end with an epilogue evaluating the tremendous impact of Semitic life and culture on all future civilizations. Despite his belief that Semitic religion was "carried to completion" by Christianity, his critical study of Judaism does not suffer.

He is entirely correct in seeing Judaic survival ensured not by political power alone but by the Hebrew religion. He finds the sources "more archaic" than even Wellhausen assumed. He acknowledges that notwithstanding resemblances with other codes, Hebrew law had "its own independent development." An informative and valuable study.

THE BIBLICAL ZOO, by Susan Nevil, \$3.75 (David McKay Co.).

It was the idea of Prof. Aaron Shulov of the Hebrew University, in 1940, that culminated in completion of a zoo in Jerusalem containing all the animals mentioned in the Hebrew Bible.

Now, with Michael and Deborah, twins, Mrs. Nevil of Jerusa-

lem (and author of "The Picture Story of the Middle East") travels through the zoo and back into the biblical past. With the author's splendid illustrations,

her apt citations from the Bible text, and her own fascinating text, this book merits all praise and extensive dissemination among children everywhere.

Quite possibly the juvenile book of the year.

OPEN YOUR MOUTH AND SAY OY, by Henry Leonard, \$1.00 (Crown).

These delicious cartoons of life in the Jewish community and the synagogue have been seen by many thousands in American Jewish weeklies.

ABRAHAM BURSTEIN

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Positions Open

WANTED

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Positions Wanted

Positions Open

Positions Open

CONSERVATIVE RABBI—Mid-thirties, eloquent speaker, dynamic and aggressive, highly qualified and talented, 10 years experience in all areas of synagogue and community service and in all phases of Jewish education and youth work. Available soon. Rare opportunity for established conservative or liberal congregation. All details in first reply, please. Write Dept. 3090, P.O. Box 1633, Indianapolis 6, Indiana.

ORTHODOX RABBI, modern, young, dynamic personality, powerful speaker, experienced, college graduate, University degree, seeks position with growing Congregation New York metropolitan area. Write Dept. 588, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

RABBI—33, married, fluent speaker and capable experienced leader, wishes to settle in desirable community in modern Orthodox or Conservative Congregation. Write Dept. 3092, P.O. Box 1633, Indianapolis 6, Ind.

QUALIFIED HEBREW TEACHERS—Young married couple at present employed in a large mid-western Congregational Hebrew School. Seek to relocate to the New York area or vicinity. Both have 5 years of Day School and Talmud Torah experience. Highest references. Write Dept. 3086, P.O. Box 1633, Indianapolis 6, Ind.

RABBI, College graduate, University degree, excellent speaker, experienced organizer and versed in every section of rabbinical and congregational activities, will be available in the near future. Write Dept. 3083, P.O. Box 1633, Indianapolis 6, Indiana.

MODERN CANTOR-TENOR With beautiful Nussach style Kwartin is looking for position for the High Holidays. Taperecord available. Write Dept. 3056, P.O. Box 1633, Indianapolis 6, Indiana.

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EDUCATIONAL DIRECTOR—University degrees in education, outstanding administrator, experienced as principal in both large and small schools, educational consultant, who has earned the respect of children, parents and teachers, is dedicated and devoted. Excellent references. Write Dept. 3088, P.O. Box 1633, Indianapolis 6, Ind.

EXPERIENCED Hebrew Teacher, Israeli, teaching also Mishna, Chumesh and Rashi, etc. Ivrit Bivrit, Ivrit B'Anglit seeks position for coming Fall. Write Dept. 3078, P.O. Box 1633, Indianapolis 6, Ind.

COMMUNITY of seventy-five families, in midst of building program, seeks aggressive intelligent leadership. Please state qualifications and reply to Dr. A. A. Steinberg, 809 Ridge Road, Ambridge, Penn.

COOK WANTED—For Mid-west Orthodox camp. Only experienced and observant women need apply. Reply Room 614, 127 N. Dearborn, Chicago 2, CE. 6-1787.

EXECUTIVE DIRECTOR—Large Midwestern Conservative Congregation seeking capable young man with experience in office administration, youth group leadership, Synagogue activities, State references, Jewish background, education, experience, salary desired. Write Dept. 3089, P.O. Box 1633, Indianapolis 6, Ind.

CONSERVATIVE Congregation, large city in Western Pennsylvania, needs a person to teach part time Hebrew school, direct youth activities, conduct Junior Synagogue services and be able to prepare students for Bar Mitzva. Write Dept. 3087, P.O. Box 1633, Indianapolis 6, Ind.

LEADING Suburban Conservative Congregation (Organ)—close to New York, desires Cantor. Applicants kindly submit complete profile, including Hebrew background and references. Write Dept. 586, National Jewish Post, 84 Fifth Ave., New York 11, New York.

EXECUTIVE DIRECTOR—Fine opportunity for young man devoted to his work at Orthodox Synagogue and Centre in Brooklyn. State age, experience, marital status, salary expected and other details. Write Dept. 587, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

RABBI NEEDED—Small but enthusiastic central Penn. community needs spiritual leader to conduct Synagogue services, children's Hebrew classes and Sunday school classes. Position ideal for young man. No experience required, just high moral character and willingness to lead. Salary moderate. Contact Mr. Saul Ziff, Philipsburg, Pa.

CANTOR-TEACHER—In a Conservative Congregation in London, Ontario. Conditions are most satisfactory. For further information, please contact Mr. Herbert Perlmutter, 71 Logan, London, Ontario, Canada.

BUSINESS OPPORTUNITY: An excellent opportunity for a Kasher Meat Market and Delicatessen available to experienced and qualified Kasher butcher. Write immediately, giving details, to Congregation B'nai Emenah, 1719 South Owasso, Tulsa, Oklahoma.

CONGREGATION Ohev Shalom, Orlando, Fla., seeks the services of a conservative Rabbi. Please send full resume and salary expected to Mr. Irwin Silverman, 1439 Cumbe Ave., Orlando, Fla.

Excellent Teaching Opportunity

Fine growing Day School in suburb of New York seeks experienced teachers for the coming year. Excellent working conditions and salary provided by a Board that appreciates a good teacher. Affiliation with afternoon Hebrew School makes possible several teaching combinations in either or both institutions. Replies will be held in strictest confidence. Applications may be secured by writing to

Dept. 3079 P. O. Box 1633, Indianapolis 6, Ind.

RABBI—For Conservative Congregation of 250 families able to coordinate youth activities, must be fluent speaker. Large University with established Hillel Foundation. New six room bungalow for Rabbi's occupancy. New Synagogue Center just completed. Apply giving full details and pulpits held to Dept. 3091, P.O. Box 1633, Indianapolis 6, Ind.

SEXTON for Orthodox or Conservative Synagogue seeks position in Chicago or suburbs. Extensive and many years of experience in synagogue field. Good Baal Koreh and Baal Tilla with many years experience in teaching. Available at once. Write Dept. 196C, National Jewish Post, 130 N. Wells St., Chicago 6, Ill.

TEACHER

Full time Hebrew School teacher for Long Island Congregational School. J.E.C. licensed preferred. Must be married. Write Dept. 578, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

RABBI—Wanted by Santa Fe Jewish Temple. Correspondence invited. Contact Emil Pick, Secretary, Box 867, Santa Fe, N. M.

Joseph Hyman

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EDUCATIONAL DIRECTOR

For Synagogue Center in New York area—to serve as principal of Hebrew and Nursery School (500 pupils) also supervise a Club Centered teen-age activities program. Excellent potential for right man. Available August 1, 1960. Mail complete resume including salary desired, to:

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ZIONISTS ACCEPTED FUNDS

AT THE TIME that Israel began to accept reparations from Germany, we wrote here that the question of continuing to boycott Germany had been resolved by Israel, and any further argument was merely wasteful exercise.

The same settlement in another area has taken place, and although the implications are not so indelibly clear, they nevertheless obtain just as surely.

WHEN THE ZIONISTS began to rely on funds from non-Zionists for Zionist needs, then the difference between Zionist and non-Zionist was doomed.

In the United States today that difference has disappeared, and while the Zionists may cry shrilly against this turn of events, they not only brought it about by winning over the community to acceptance of the need for an Israel, but in addition they should be welcoming it.

PRESS MUST RESPECT ITSELF

YOU CAN GET a pretty good idea of which Jewish press of the world is independent when you note the sides in the tiff (P-O, Apr. 15) between the press and the new Jewish Agency, headed by Dewey Stone.

Walking out in protest against the news break permitted the New York Times over final announcement of the new set-up were reporters for the Jewish Chronicle of London, foreign correspondents in the U.S. for the Israeli papers and The POST and OPINION.

STAYING WERE the Jewish Telegraphic Agency and the reporters for the yiddish press, plus the reporter for the New York Times, which, of course, is not a Jewish paper.

Readers of The POST and OPINION knew about the revision in the set-up of the Jewish Agency months ago, but that was not because of a deliberate news leak to us. Our reporter Gershon Jacobson spent days and nights ferreting out this important news, which, while going on behind closed doors, involved the major fund-raising instrument of the American Jewish community.

WE'RE A LITTLE BIT surprised that the yiddish press did not walk out of the press conference too. We hope this doesn't indicate anything more than a faulty decision, because up until now the yiddish press and its reporters have been the strongest safeguard against this closed-door policy which says that the people can't be trusted with knowing what the leadership is doing for their benefit.

As long as the Jewish press doesn't have any self-respect of its own, no one else is going to respect it.

LONG OVERDUE

If the report is accurate that Israel plans a revision in its policies towards its Arab population, then this is good news indeed.

IF THERE IS A calculated risk in this new policy, this must be weighed against the advantages that will accrue to the Jewish state by this ethical move. It will demonstrate more than anything else to the world and to Israel's Arab neighbors that equality of citizenship rights is now being extended to all of Israel's peoples, Jews and Arabs alike.

Except for security measures, there was little to defend Israel's harsh treatment of her Arab minority. If the Arabs in Israel reacted to this treatment as if they were in fact more closely connected with the Arab populace outside of Israel than with the state in which they lived, this could be expected.

IT'S ONLY BEEN in the past several years that Israel has begun to show true generosity to her Arabs. Complete equality for them is still some years away. Prejudice is not native to any one country, and Israelis are hardly an exception, unfortunately. But a government must be concerned with the welfare of all its citizens. We believe that the Israel government has moved too slowly to eradicate unjust and unequal treatment of her Arab citizens.

Regardless of the effect of complete integration of the Arab population into Israel on the neighboring Arab countries and on the world, the most important result of these continuing moves will be to raise the moral climate for the Israelis themselves. No one knows better than a Jew what it means to be a second-class citizen. No Jew should make another person a second-class citizen. We rejoice that this realization seems finally to be going to become part of the policy of the Israeli government.

VETO RIGHT

Whether the reporter was right in asserting in the news story in The POST and OPINION (P-O, Apr. 8) that observers don't see a significant future role for the Presidents Conference, only time will tell. But, if as is most likely, he was referring to the action which gives any organization in the Conference veto power over decisions, then we don't agree.

HERETOFORE THE Conference could act if a majority voted affirmatively. The opposition groups merely were not listed when the announcement advocating whatever the action happened to be was made.

THE TRUE ROLE of the Presidents Conference is as a consultative body—a forum where all Jewish organizations (save the American Jewish Committee which is the only major Jewish body which has refused to join) can express views and learn the thinking of other Jewish groups. The veto right carries out this purpose and is a consistent right in this context. It couldn't be otherwise, and any attempt to transform the Conference into another national Jewish organization would doom it to immediate dissolution.

The EDITOR'S CHAIR . . .

JUST ONE MORE reference to the convention of the National Jewish Welfare Board a few weeks ago in St. Louis.

Yehuda Rosenman, executive director of the Jewish Community Centers Association of Baltimore, asked for what he would term, "Applied Judaism."

The frame of reference for this call stemmed from what he lamented as "the introduction of the market-place practices and values into our institutions, instead of having our spiritual and cultural values permeate the market place."

WE QUITE AGREE with Mr. Rosenman, but because he failed to be specific, we have to charge him, as we did his co-speaker on the same platform, Mr. Stein (P-O, Apr. 15) with evasion. We'll take this one precaution, however. We did not hear Mr. Rosenman's talk, and have only a brief press account of it to go by.

Mr. Rosenman said his "applied Judaism" would involve 1) Relating Jewish history, culture and tradition to contemporary needs and problems; 2) Introducing and motivating interest in study and acquaintance with Jewish sources and 3) Helping people to re-examine their values and standards of behavior as related to the immediate situation but with a frame of reference and understanding of the historic Jewish values."

THIS IS FINE, as far as it goes.

Now what has Mr. Rosenman done about his own community and integration there. We no doubt can count Mr. Rosenman as a liberal, but has he recommended that the Jewish Community Center Association build its next center in the Negro neighborhood so that the Jewish young people may learn to appreciate the fine Jewish and democratic quality of sharing experiences with the less fortunate? We doubt it.

This kind of action by a Jewish group would electrify the U.S. Jewish community and win our young people back to Judaism quicker than all the speeches and sermons in the world. Isn't this what Mr. Rosenman meant when he called for "applied Judaism."

CHARLES ROTH our executive editor put me into this line of thought when he called on the Jewish community of New York to take an active interest in the plight of the Puerto Ricans. He pointed out to me that in HIAS, the Hebrew Immigration Aid Society, the Jewish community of New York, had an agency already set up which has a background of experience over fifty years of alleviating the plight of immigrants in the new world. Let HIAS, he urged, now go to work to ease the way for the Puerto Ricans in their transition from an island society to that of the great metropolis.

This kind of action, he said, would be Judaism in practice that everyone would understand.

In this chair last week, because we were too long, the final paragraphs from the piece we wrote contrasting the views of Dr. Abram Sachar and Rabbi Jerome D. Folkman had to be cut out. Our thesis, just so you won't have to refer to last week's POST and OPINION to bring you up to date, was that while Rabbi

In the chair last week, because we were the bad but the good too, and arrived at the conclusion that we were at least on the road to a golden age of Jewry in the U.S.

Another speaker at the JWB convention, Rabbi Jerome D. Folkman, of Columbus, O., warned that the current unprecedented material prosperity is threatening "the dedication to spiritual and intellectual pursuits that have distinguished the Jewish people through the ages."

Rabbi Folkman repeated the theory, hardly new, that "Judaism has developed remarkable techniques for the survival in adversity" and adds that "we need to preserve Judaism and its characteristic spiritual and intellectual values in conditions of general prosperity."

Another convention speaker, Dr. Abram Sachar, president of Brandeis U., called attention to the disappointing aspect of Jewish life in the U.S.:

"The virtual end of immigration and the disappearance of the historic Jewish centers in Europe have thrown American Jewry upon its own resources. But these resources must be fed continuously by imaginative Jewish cultural agencies, the schools, the seminaries, the temples, the

centers, the publication projects, the instrumentalities of scholarship. Neither philanthropy nor a sentimental nostalgia, nor an annual pilgrimage to say Kaddish for a parent, nor the prods of occasional anti-Semitic manifestations by themselves are sufficiently strong cotter pins to hold Jewish life together.

"The integument must be the precious residue of our cultural and religious heritage. The great enemy is ignorance of Jewish values, ignorance which blocks out the lifeline uniting the present to the inspirational reservoirs of the past. This has been often said, but the fact that there is nothing original in the detailing of the need does not make the need any less. Pride of ancestry means nothing if it is an ignorant pride. Moulding platitudes about an eternal people, does not give validity to pride. The gypsies are also an old people, but they have no memory and their amnesia makes them rootless and sterile."

GOLDA MEIR HAS defended Israel's action at the time of the world-wide swastika daubing rage (P-O, Apr. 15) but it won't make much difference. At that time, Israel, assuming a role of the voice of world Jewry, addressed notes of protest to the world governments, couched in diplomatic language, but nevertheless interpreted in the chancelleries of the west and by the Jewish communities of the Free World as a diplomatic move intended to set a precedent.

In the realm of who speaks for world Jewry there is considerable confusion.

The World Jewish Congress (WJC) seeks to occupy that role, and a competitor is the Consultative Conference of Jewish Organizations, of which the American Jewish Committee is the spearhead. This loosely set up body sought to prove that the World Jewish Congress is not this voice, but proceeded to operate in precisely the same way as the Congress, except that it acts on an ad hoc basis.

IN THE REALM of Jewries like that of England or the United States there is no question in anybody's mind, even Israel's, as to who speaks for these Jewish communities, and whatever Israel does won't affect the situation. The American Jewish community could not give up its prerogative to speak for itself without admitting that its citizens were acquiescing to dual loyalty.

On the world scene, in states where Jewries are oppressed or as behind the iron curtain where the Jews are not permitted to organize, then we have an idea that Israel will for the time being occupy the role of spokesman. This is no different than the World Jewish Congress or the Consultative Conference, which as in the case of North Africa Jewries, have spoken to the governments to ask for equal rights for the Jews living there. Israel will win out over the Congress and the Consultative Conference for the obvious reason that Israel represents authority, which the WJC and any other body speaks only for a somewhat doubtful constituency.

GOLDA MEIR TOLD R. N. Carvalho, president of the Anglo-Jewish Association of England, which occupies a place in that Jewish community not unlike that of the AJCommittee in the U.S., and which cooperates with the AJCommittee in the Consultative Conference, that Israel considered itself fully justified in speaking out on Jewish matters even if they did not specifically deal with Israeli issues.

We have an idea that Israel won't permit herself this freedom again when it comes to the U.S. Jewish community.

The NATIONAL JEWISH POST OPINION

Published every Friday by The National Jewish POST, Inc., 546 S. Meridian, Indianapolis 6, Indiana, in 5 Editions
ME Irose 4-1307

NATIONAL EDITION:
84 Fifth Ave.—New York 11, N. Y.—AL 5-0330

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FRIDAY, APRIL 22, 1960

The Jewish Spectator's Editor Says Dr. Goldmann Didn't Refer to Her

• Editor Jewish POST and OPINION
May I correct an error of fact and an error of conclusion in Gershon Jacobson's report "Goldman Hits Philanthropists," which was printed in your April 8 issue.

My critique of the Jewish Agency was printed in The Jewish Spectator, not in The Jewish Frontier.

Dr. Goldmann's reference to "irresponsible male and female journalists whose pastime is sensational criticism of the Jewish Agency either out of sheer ignorance or malice . . . who should know better and have their motives for doing it," surely did not refer to me. Mr. Jacobson must have drawn a wrong conclusion in this instance. In keep-

ing with the Jewish principle that one should speak "the full praise" of a person only in his absence, Dr. Goldmann has frequently expressed himself in highly laudatory terms about The Jewish Spectator and my editorials and editorial policy. On several appropriate occasions he took time out to drop me a note of commendation. Only last November, in connection with the 25th anniversary of The Jewish Spectator, he wished me further success while adding "at the same time I want to tell you that I read The Jewish Spectator regularly and regard it as one of the most stimulating and independent American Jewish magazines."

Dr. Goldmann is too intelligent, I believe, to impute "ignorance,

malice and motives" to those who do not always agree with him.

TRUDE WEISS-ROSMARIN,
Editor

The Jew Spectator

(Editor's Note: We're willing to go along with Dr. Weiss-Rosmarin's tongue-in-cheek letter and don't want to deprive our readers of its delicious, subtle humor.)

Gershon Jacobson, our New York bureau chief, has supplied us with these additional quotations from Goldmann's attack: "... some one gave me to read a long article — long, as der 'yiddisher golus' — in a monthly written by a female writer and lecturer . . ."

"I was surprised to see that kind of inaccurate and irresponsible writing by a woman that claims to be a product of an up-bringing in culture of a country that is accurate . . . it's malice.")

Says Jewish Lawyers Have No Business Defending Rockwell

• Editor Jewish POST and OPINION

We were recently treated to the nauseating spectacle of Jewish lawyers in Washington, D. C., rising to the defense of American Nazis whose avowed ambition is to bring gas chambers to the American scene—specially equipped to burn all Jews. Only slightly less sickening is the defense of these lawyers and the American Civil Liberties Union for the way they handled the situation, by Jews, in the form of public statements and letters to editors which appeared in the general and Anglo-Jewish press.

Some of us as lawyers—and some laymen—have some knowledge of the holdings of our courts on the great issues of free speech and the free press. We know about the "clear and present danger" test—and we realize that words spoken and written on one occasion may enjoy the constitutional protection of free speech, while the same words spoken or written under other circumstances may constitute a punishable offense. We know also that the concepts of our courts may change from time to time.

Let us assume that Rockwell and his Nazis stayed within the

law in their distribution of their "Murder the Jews" pamphlets in Washington. Isn't it reasonable to suppose that they would have access to ample funds to protect their constitutional rights, when arrested, without the intervention of the ACLU and the Jewish lawyers.

What kind of a Jew is it who will listen to a Nazi say in effect, "I despise you, I loath you, I will do all I can to destroy you and to make ashes of your people," and whose reaction, unsolicited, is, "You have a perfect right to say that, and I'll defend that right." And what kind of an organization is it that will pick, or acquiesce in the picking of, Jews to do the job of defending the right of Nazis to distribute pamphlets exhorting the destruction of Jews? Couldn't the ACLU have waited a while to see whether it might become necessary to file an amicus curiae brief in a high court? Or does the ACLU feel a compulsion automatically to defend every Nazi and fascist on every occasion to protect his rights of free speech—and to use Jewish lawyers?

MAX A. KOPSTEIN
Chicago.

Israel Has Had Other Victories

• Editor Jewish POST and OPINION

In your paper of March 18 you wrote that Israel won its first international soccer victory in 10 years by beating Greece last month, 2-1.

You are wrong. In 1956, at Hong Kong, Israel defeated Hong Kong, 3-2, and Viet Nam, 2-1. In 1958, at Tokyo, Israel defeated Persia, 4-0, and Singapore, 2-1. In 1959, at Cochín, Israel defeated Pakistan, 2-0, and India twice, 3-0 and 3-1.

It is true that by defeating Greece at Ramat Gan last month Israel gained its first soccer victory over another nation in an at-home game.

JOEL ALPERT
Haifa, Israel

(Editor's Note: Joel should know whereof he writes. A few weeks ago the 13-year-old boy was the youngest participant in Israel's national Sports Quiz, and amazed sports lovers with his far-reaching knowledge of every phase of sport life and history. He emerged from the contest in an honored fourth place, defeating a string of gym teachers, noted athletes, professional coaches and the like.)

BETH SHALOM IS ALASKA'S FIRST JEWISH CHARTERED CORPORATION

• Editor Jewish POST and OPINION

I would appreciate your reprinting the following excerpt from a letter by Leonard Bazell, founder and lay rabbinic leader of Congregation Beth Shalom Anchorage, Alaska:

"In connection with The POST and OPINION news item on our congregation, I would like to correct the misconception.

Israeli Flier Killed In China

ACCRA, Ghana (P.O.) — An Israeli flying instructor, Alexander Safra, 25, and his Ghanaian pupil, were killed when their trainer plane crashed near here.

The plane belonged to the Ghanaian Army flying school here which was inaugurated seven months ago with Israeli help.

SURVEY CAREER CHOICES

WASHINGTON (P.O.) — B'nai Brith Women plan a national survey of career choices of 50,000 Jewish youth.

Individual Newsdealer Should Decide Whether To Handle American Mercury

• Editor Jewish POST and OPINION

Knowing that the editor of a newspaper always has the last word, I perhaps am wasting my time and paper in trying to straighten out your thinking on the matter of Jewish newsdealers handling the anti-Semitic publication "American Mercury." However, I cannot remain quiet and allow you to give your readers the impression which you conveyed in your editorial "American Mercury Again" (P.O., Apr. 15), in which you stated that "I would be the first to protest if distributors, who happen to be Catholic refused to sell a novel or a magazine listed by the Legion of Decency, a Catholic agency, as indecent from the Catholic point of view." This, you term, as censorship by the individual. I repeat that you are definitely confused in your thinking with reference to an organization's or individual's rights in this country.

I want to make crystal clear to you and your readers that neither myself, nor my agency, would raise a finger in protest against

Only Educated Non-Jews Attracted To Judaism

• Editor Jewish POST and OPINION

I am in a position to disagree with the statement you made in your editorial, "Has This Been Considered?", in the National Jewish POST and OPINION of March 25, 1960.

You claim, "Those who might be attracted to Judaism will not be the upper middle and top class of non-Jews. Rather it will be the lower class." In "Time Magazine" of Feb. 15, 1960, Rev. Hoyer made a statement that the time is ripe for converting the Jews to Christianity. I answered this article with a letter of my own, and excerpts of it were printed in "Time Magazine" of March 7, 1960. In this letter I stated, "The opposite of Dr. Hoyer's statement is true. We now think that the time is ripe to convert gentiles to Judaism. In the words of Arnold Toynbee: 'The future of Judaism is to convert the world . . . Does not the real future of the Jews and Judaism lie in spreading Judaism in its authentic form, rather than in its Christian or Muslim form, over the whole world? Is not this the Jews' future gift to the world?'"

Since this letter appeared in "Time," I have been flooded with letters from all over the world asking me advice on how they can be converted to Judaism. And 90 per cent of these letters come rather from people of the higher echelon — professors of universities, high-ranking government officials, and intelligent university students. Amazingly enough, we also received a few crackpot letters, and all of these were from lower-class people.

Cecil Roth, in his many essays on proselytes, emphatically states that even in the dark Middle Ages, when conversion to Judaism was punishable by death by the state, many high-ranking priests, bishops, and professors of universities accepted Judaism in secret. When their conversion became known, many of them suffered martyrdom rather than go back to their former religion.

I am convinced that only the educated and higher-class gentiles can and will be attracted to Judaism.

RABBI MOSHE M. MAGGAL
Congregation Beth Kodesh
Canoga Park, Calif.

Rabbi Suggests Helen Should Read Wouk's Book Before Commenting

• Editor Jewish POST and OPINION

I have just read, admittedly with awe, the remarkable words of Helen Cohen in her "Women's Viewpoint" column of March 25 in which she justifies Dr. Eisen-drath's attack on Wouk's book and adds a few barbs of her own.

I am truly astounded. How can Mrs. Cohen justify an attack on a book which she admits to not having read and by prefacing her prejudgment by reference to a totally different kind of book by the same author?

To real accusations of intellectual ignorance and intellectual dishonesty against Wouk appears somewhat absurd to one who has had the privilege of attending his lectures at Yeshiva University. If she didn't read the book, she might have, at least, just

peered at the painstaking reference given by Wouk in this book.

Frankly, if this is supposed to be a presentation of an intelligent woman's viewpoint, why place the intellectual cart before the horse? Had she read the book prior to publicly attacking it she might have learned that the title not only quotes from a biblical verse (Ex. 15:2 but also gives the purpose of the author. He tries to expound upon his own concept of God and the Jewish tradition. Wouk says, "This Is My God;" he does not say, "This Is Our God" or "This Is God."

You have previously written about irresponsibility in the Anglo-Jewish Press; the above mentioned column is an excellent example of same.

RABBI MORRIS HALPERN
St. Laurent, Quebec

a Catholic or Protestant, or Jewish newsdealer who refused to handle some publication because he was in complete disagreement with its contents.

If I owned a newstand and for some reason or other did not like your particular publication no one, including the United States Government, could make me handle your publication. In making this decision, I need not even go into the matter of deciding whether or not to handle a publication on the basis of whether it spews forth vitriol, hate and bigotry against my people. Mind you, nowhere in my letter did I say that the Jewish community should exert pressure or boycott upon its Jewish dealers who persist in selling this hate literature after being informed of its contents. It seems to me, that an organization fighting against hate, bigotry, intolerance, prejudice and discrimination has a distinct responsibility to advise Jewish newsdealers of the fact that certain publications are guilty of hate-mongering and then leave it to the conscience and self-respect of the individual

newsdealer to determine for himself whether or not he wants to be a party to such a nefarious practice.

SAMUEL L. SCHEINER,
Executive Secretary
Jewish Community Relations
Council of Minnesota

Head of U.S. Investment Co. Hails Pipeline

NEW YORK (P.O.) — The imminent completion of the \$24 million 16" trans-Israel oil pipeline linking the Red Sea with the Mediterranean was hailed as a giant step forward in Israel's economic development by Joseph Meyerhoff, well-known Baltimore builder and president of Palestine Economic Corp., in his annual report to some 10,000 PEC stockholders throughout the U.S.

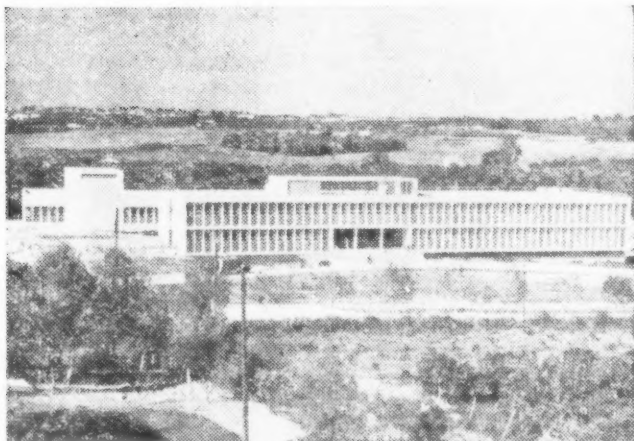
VENEZKY HEADS GROUP

NEW YORK (P.O.) — Julian B. Venezky of Peoria, Ill., has been named chairman of the National Committee of the American Israel Public Affairs Committee.



Ready

This tough Israeli paratroop sergeant in full battle array is going through regular maneuvers "somewhere in Israel." Although the Middle East has been relatively quiet since the brief "war scare" on the Syrian border two months ago, the Israeli Army as always remains ready and alert. The fighting ability of soldiers such as this one is Israel's best answer to the continued flow of Soviet arms pouring into Arab countries.



A World Nuclear Center

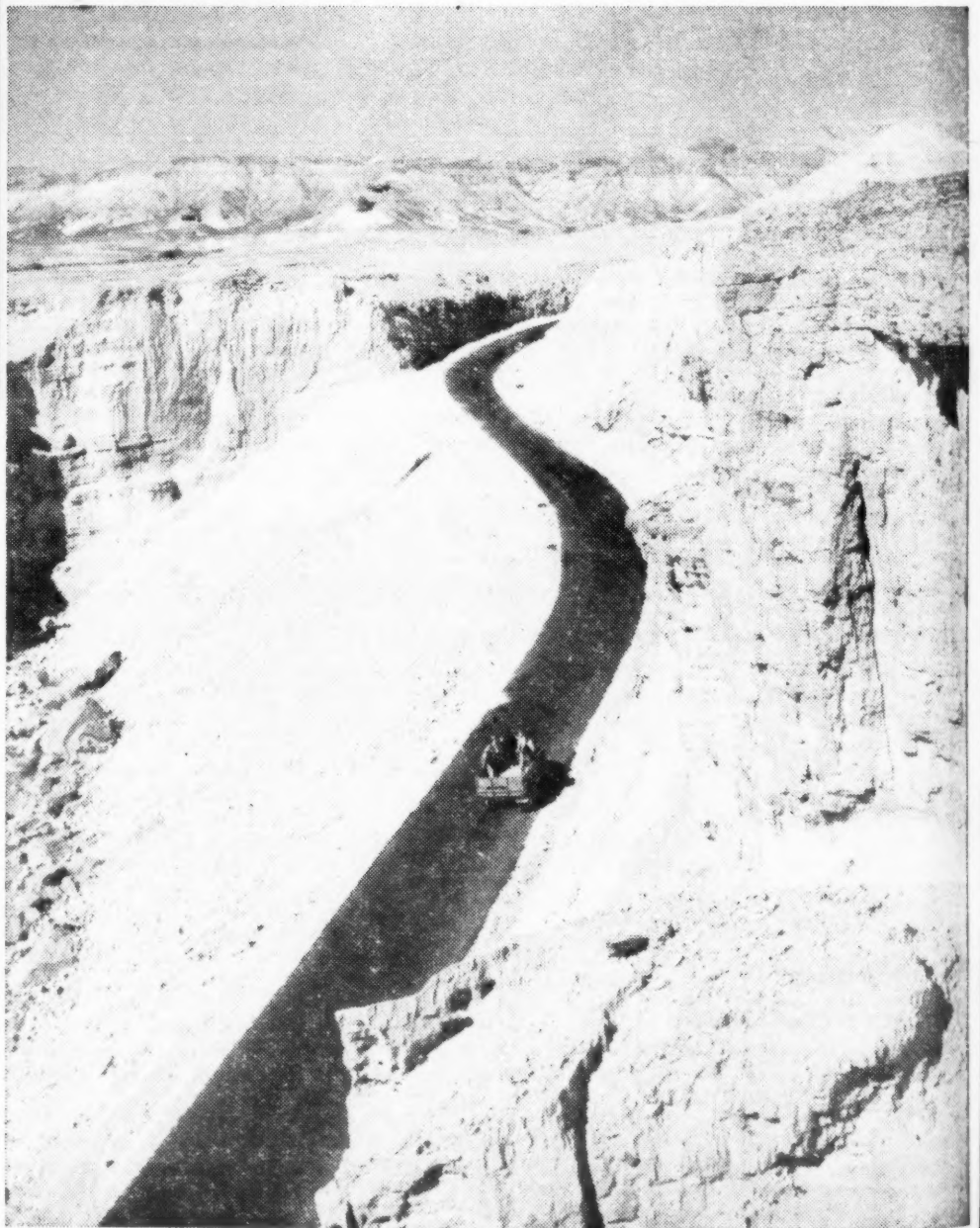
Some of the world's greatest scientists will convene at the Weizmann Institute of Science next week. The program will open with the unveiling of the B. M. Bloch Memorial Laboratory in the Institute of Nuclear Science shown here. Symposia will be held on Theoretical Astrophysics and other such elementary topics.



Old Teaches Young in Morocco

Moshe Zafrue, 7, studies the Haggada in a primitive Casablanca chadar.

PHOTOS OF CURRENT JEWISH INTEREST



Fantastic Road Through the Wilderness

A number of the over 100,000 tourists expected in Israel this year will venture into the Negev—scene of some of the world's rawest natural beauty. Many will travel on this fantastic road which winds through the Negev wilderness to Elath on the Red Sea.